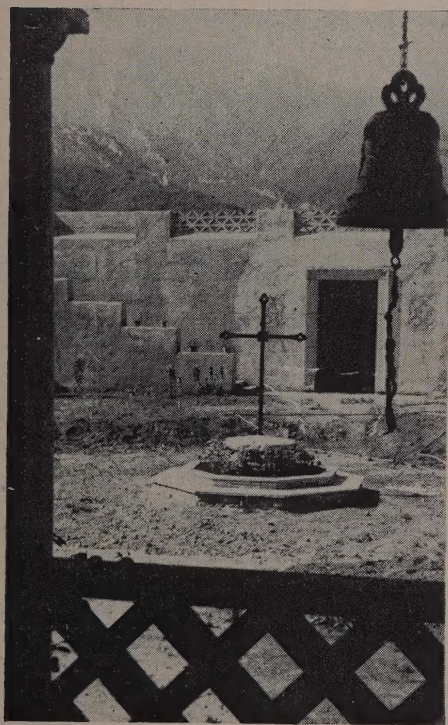


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The Holy Cross Magazine

Sept.



1948

The Exaltation of the Holy Cross

BY LEOPOLD KROLL, O.H.C.

"And I if I be lifted up from the earth
will draw all men unto me."—JOHN 12:32.

AS I was reading three important books recently published, I became aware that they had a fundamental thesis in common. These three books were published in 1948 and are *Human Destiny* by Lecomte du Nouy, *A Study of History* by Arnold J. Toynbee (abridgement by D. C. Somervell), and *Behold the Spirit* by Alan W. Watts.

In order to bring out the common thesis I want first of all to give quotations and brief summaries of their arguments, and then try to coordinate and evaluate this material. I will take the books in the order named above.

The author of *Human Destiny* summarizes his discussion of evolution by saying, "Whereas adaptation blindly tries to attain an equilibrium which will bring about its end, evolution can only continue through unstable systems or organisms. It only progresses from instability to instability, and would perish if it only encountered per-

fectly adapted, stable systems" ⁽¹⁾. Then tracing how the way was prepared for the appearance of man, Lecomte du Nouy sets before us in a few brief sentences this tremendous happening: "Up to the birth of conscience, the being who was to become man only differed from his ancestors morphologically. He was subject to the laws of nature, to the laws of evolution; he had to obey, and that was right. The moment he asked himself the question as to whether an act was 'good,' or whether another was 'better,' he acquired a liberty denied to the animals. Henceforth, contrary to all others, in order to evolve he must no longer obey Nature. He must criticize and control his desires which were previously the only Law. The purely human conflict is born from this permanent bitter struggle which has lost none of its violence today" ⁽²⁾. One can sympathize with that first individual who in the loneliness of the night felt for the first time the voice of conscience. And he was

⁽¹⁾ *Human Destiny*, by Lecomte du Nouy. Longmans, Green & Co. p. 90.

⁽²⁾ *ibid.* p. 109.

truly alone, without any public opinion or tradition to act as a guide or check; and probably with no one who could even understand when he spoke of an action being good or evil. In fact words would have to be made up to express these entirely new ideas.

Since man thus acquired a new liberty the moment he judged his actions from a moral standpoint, "consequently any restriction of the liberty of conscience is contrary to the great law of evolution, that is to the Divine Will, and represents evil. . . . Nobody has the right to substitute his own conscience for that of another, for progress depends on personal effort, and to suppress this effort constitutes a crime" ⁽¹⁾.

Therefore the fundamental law of evolution, that only unstable systems or organisms evolve, must now be applied consciously to human beings. For at the moment men are forced, by whatever means, to adapt themselves to a stable system,

⁽¹⁾ *ibid.* p. 117.



DESCENT FROM THE CROSS

(Courtesy of the Metropolitan Museum of Art)

then all hope of further evolution is destroyed. This to Lecomte du Nouy is the only objective standard of morality, if his hypothesis of evolution is accepted. He says "Good is that which contributes to the course of ascending evolution and leads us away from the animal towards freedom. Evil is that which opposes evolution and escapes it by regressing towards the ancestral bondage, toward the beast. In other words, and from a strictly human point of view, good is the respect of human personality; evil is the disregard of this personality" ⁽²⁾.

That our author does not believe in a complete liberty of conscience is evident from the following. "The strength of nations of prey and of fundamentally bad men is drawn in part from the relative immunity derived from the humanitarian sentiments of their victims. They know pertinent that a civilized being will never dare apply torture for instance, nor practice massive systematic destructions nor deportations on a large scale. Men and women whom the voice of the brute covers that man should be deprived of the power to harm" ⁽³⁾ In other words, only the freedom of conscience of those who would by force restrain the freedom of others, is itself to be restrained. This conclusion appears to be self-contradictory, but it is inevitable unless one is willing to propose unbridled license.

So we must end our consideration of *Human Destiny* with an unresolved difficulty and go to see if Toynbee in his examination of the growth and breakdown of civilizations can help us through the difficulty.

After his study of the establishment and growth of twenty-six civilized societies he formulates the following law. "Growth occurs when the response to a particular challenge is not only successful in itself but provokes a further challenge which again meets with a successful response" ⁽⁴⁾. "A given series of responses to successive challenges is to be interpreted as a manifest

⁽²⁾ *ibid.* p. 133.

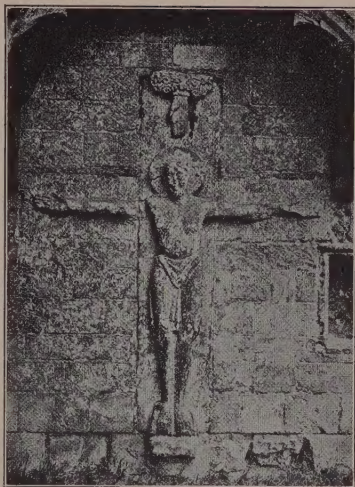
⁽³⁾ *ibid.* p. 267.

⁽⁴⁾ *A Study of History* by Arnold J. Toynbee, ab. ed., D. Somervell, ed. Copyright 1947, Oxford University Press, New York, Inc.

tion of growth, if, as the series proceeds, the action tends to shift from the field of an external environment, physical or human, to '*for interieur*' of the growing personality or civilization. In so far as this grows and continues to grow, it has to reckon less and less with challenges delivered by external forces and demanding responses on an outer battlefield, and more and more with challenges that are presented by itself to itself in any arena. Growth means that the growing personality or civilization tends to become its own environment and its own challenger and its own field of action. In other words the criterion of growth is progress towards self-determination: and progress towards self-determination is a prosaic formula for describing the miracle by which Life enters into its Kingdom" ⁽¹⁾.

It is obvious to any one, even slightly acquainted with history that the great civilizations of the past are either dead or are disintegrating. Of the twenty-six, sixteen are gone forever: two are in the last agonies, seven are "under threat of either annihilation or assimilation by the eighth, namely our own civilization of the West" ⁽²⁾.

Our growth is characterized by an increase of self-determination or freedom, so disintegration and death follow as a result of restraints put upon freedom. How and why this may happen we may gather from the following. "The only way in which the uncreative majority can follow the leadership of the creative leaders is by *minesis* (limitation) which is a species of drill, a mechanical and superficial limitation of the great and inspired originals. This unavoidable shortcut to progress entails obvious dangers. The leaders may become infected with the mechanicalness of their followers and the result will be an arrested civilization: or they may impatiently exchange the Pied Piper's pipe of persuasion for the whip of compulsion. In that case the creative minority and the disciples will become a reluctant and alienated proletariat. When this happens the society enters on the road to disintegra-



"I, IF I BE LIFTED UP"

tion. The society loses capacity for self-determination" ⁽³⁾.

In disintegrating societies the creative minorities must play the part of saviours rather than of leaders. "Such saviours will be of diverse types. . . . There will be would-be saviours of a disintegrating society who will refuse to despair of the present and will lead forlorn hopes in an endeavor to convert the rest into a fresh advance; their common characteristic will be their ultimate failure to save. But there also will be saviours from a disintegrating society who will seek salvation along one or other of four possible ways of escape. . . . The saviour archaist will try to reconstruct an imaginary past: the saviour-futurist will attempt a leap into an imagined future. The saviour who points the way to detachment will present himself as a philosopher taking cover behind the mask of a king" ⁽⁴⁾. Each of these in turn will fail until we are left with the gods, those who would save by transfiguration, that is by withdrawal and return." At the final ordeal of death, few, even of these would-be saviour gods, have dared to put their title to the test by plunging into the icy river. And now as we stand and gaze with our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There

⁽¹⁾ *Ibid.* p. 208.

⁽²⁾ *Ibid.* p. 244.

⁽³⁾ *Ibid.* p.p. 579-580.

⁽⁴⁾ *Ibid.* p. 534.

is the Saviour: and 'the pleasure of the Lord shall prosper in his hand: he shall see of the travail of his soul and shall be satisfied (Isa 53:10-11)" (1). By the willing sacrifice of His freedom, by His withdrawal into the valley of death, the Saviour overcame the powers of disintegration. He returns with the assurance of a new life, a resurrection life, a life of union with God, who alone can give meaning and reality to life.

This brings us to the third book we are to consider *Behold the Spirit* by Father Watts. As Toynbee pointed out that real growth is characterized by etherialization, the shifting of action from the material to the spiritual, from without to within, from the group to the individual, so in Father Watts' book we come to the ultimate spiritual and personal problem, man's relation and union with God. He says, "For creativity and sanity man needs to have, or at least to feel, a meaningful relation to and union with life, with reality itself. . . . Religion must relate man to the root and ground of reality and life. Without this man cannot feel that his life has any actual and objective meaning" (2). "The meaning of the Incarnation, therefore, is simply that we do not have to attain union with God. Man does not have to climb to the infinite and become God, because out of love, the infinite God descends to the finite and becomes man" (3). "This truth of our given union with God is precisely the "good news," the Gospel, of Christianity" (4).

This given union with God is not something that happens only at certain times, under particular circumstances or as the result of peculiar states of mind. It is given us at every moment of our existence, we

cannot possess it by our own efforts. "To enjoy and to know Reality we must let go of it and realize that it possesses us" (5). "This is why there is no method, no formal technique for attaining the mystical state and realizing union with God. And as there is nothing we can do to realize God, we must not fall into the error of quietism, which is trying to realize God doing nothing: for inaction is merely an indirect form of action: it is trying to possess God by doing nothing instead of doing something, and neither course will succeed since he cannot be possessed at all" (6) "The focal point of Reality is now—this present moment" which cannot be held but which holds forever." "Looking at it from an intellectual and emotional point of view, the Eternal Now certainly seems dry and empty. From this standpoint, entering into it amounts to a kind of death, and the surrender of cherished intellectual and emotional consolation is indeed a sharing in the death of the Cross from which the whole power of the Resurrection flows" (8).

So we come to the end of our quest, drawn by the love of God, as He dies on the Cross. This is the freedom we all desire, to be possessed by the Spirit of love, which blossoms where it listeth, which is present in every moment and in every event, which would constrain us to worship, enjoy and serve the living God. "The Christian feels the hungry, heals the sick, clothes the naked and disciplines himself that all may share and enjoy the very greatest of goods—God himself. Because God is love, to love, and another soul is to give him God" (9).

Crux est mundi medicina—right now, this very moment, and the next, and the next, until the end of time.

(1) *ibid.* p. 547.

(2) *Behold the Spirit*, by Alan W. Watts, Pantheon Books, Inc. p. 14.

(3) *ibid.* p. 79.

(4) *ibid.* p. 80.

(5) *ibid.* p. 97.

(6) *ibid.* p. 98.

(7) *ibid.* p. 99.

(8) *ibid.* p. 103.

(9) *ibid.* p. 187.



The Significance of the Sixth Anglo-Catholic Congress

BY LOUIS HASELMAYER

THE Sixth Anglo-Catholic Congress, held in London July 5-11 under the auspices of the Church Union, was a significant milestone in the course of the Catholic movement. Each of the previous Anglo-Catholic Congresses summed up the achievements of a decade and pointed a direction for the future. As we study the reports of these previous Congresses, we can see from the perspective of history how important they were. So the Congress of 1948 marks a great advance in the Catholic awakening of Anglicanism. While it was held primarily for members of the Church of England, its achievements have a bearing upon the Catholic movement in the United States and elsewhere.

The keynote of the Congress was evangelism. The sermons, the addresses, and the liturgical worship clearly revealed that the Catholic Movement is the vital element of Anglicanism. The Catholic nature of our Communion is its only claim for an existence and its only possible contribution to a future united Christendom. The evangelical and liberal elements in Anglicanism are borrowed from Protestantism, and if these were the sum total of Anglicanism, there could be no good reason for our Communion not entering at once into a Pan-Protestant World Union. The Catholic life, faith, and order of Anglicanism is its unique possession and its only possible contribution.

The challenge to spread the Catholic faith was the primary accomplishment of the Congress. The three Congress sermons by the Bishop of London (Dr. Wand) in Westminster Abbey, the Bishop of Oxford (Dr. Kirk) in St. Paul's, Knightsbridge, and the Bishop of Barbados (Dr. Hughes) in St. Paul's Cathedral were but three as-

pects of a unified message. The addresses on the four elements of the Chicago-Lambeth Quadrilateral provided the content of this call. The liturgical worship deepened the corporate character of this task. The years between the Anglo-Catholic Congresses of 1933 and 1948 were devoted to the establishment of Catholic worship and practice in parishes throughout the Anglican Communion. This had been the goal of the 1933 Congress. But it was accomplished at the cost of corporate action and corporate responsibility for the whole Church. It created the by-product of intense parochial individualism and difference. The establishment of Catholic worship and practice in the parish had become the sole aim, and the general safeguarding of the faith of the Church was unfortunately laid aside. We must never forget that the primary aim of the Oxford Movement was the setting forth of the Apostolic character of the whole Church and that the *Tracts for the Times* manifested this claim and mission.

With the sudden growth of liberalism in the 1930's, expressing itself most noticeably in the laxity of discipline, the indifference to dogma, and the propagation of reunion-schemes of a superficial nature, the Catholic movement was forced to consider its responsibility for the faith and order of the whole Church. The attainment of Catholicity on the parish level would be an empty accomplishment if the entire Church lost its Catholicity. The formation of such organization as the Council for the Defence of Church Principles; the creation of the Anglo-Catholic Council to consolidate the work of Catholic organizations; the summoning of the International Priests' Convention by the Church Union are indications of the spirit which lay behind this Congress



and formulated its program. The topics of the program were the basic elements of the Church's Catholicity: the Scriptures, the Creeds, the Sacraments and the Ministry, all related to the Doctrine of the Church. It was those very elements which make the Church what it is which were the concern of this Congress, and not the special problems of Catholic worship and practice. It was a sign of maturity that the Congress could take to itself the consideration of the nature of the Church and feel the sense of responsibility for the whole of the Communion. It was this Communion-wide responsibility which began to spread among the members of the Congress with increasing intensity each day. When the final services of thanksgiving had been offered to God, one knew that the Congress membership had received the vision and experienced a new unity and zeal. The future course of the Catholic movement can be nothing less than the awakening of the whole Church. We can no longer be content with the establishing of Catholic oases in a Protestant wilderness.

A second accomplishment emerged from the first. There was never a moment during the Congress when one felt that the Catholic movement was not an organic part of the Anglican Church. Too often in the past, great Anglo-Catholic gatherings have been, in program and point of view, a kind of church within a church, a sect in communion with the Church but not a part of it. Such an attitude reflects the point of view of those who make up the movement. This Congress was associated with the famous shrines of Angli-

canism. In 1930 and 1933, the services were held in hired public places in which altars were erected. The present lack of housing accommodations, the difficulty of travel, and the general scarcity of money meant that the buildings the size of the Albert Memorial and the White City Stadium were not necessary. A Congress of four thousand persons meant that the use of church buildings was impossible. The three great Solemn Masses were celebrated in parish churches associated with the Catholic movement, but the other services were held in official churches of England not openly identified with the movement. The opening service in Westminster Abbey, the pilgrimage Mass in Canterbury Cathedral, and the closing service in St. Paul's Cathedral set the Congress worship in three ancient shrines of the Anglican Church—three shrines that have found their foundations before the Reformation and long before anyone ever thought that the Church of England was other than Catholic. For the Catholic movement testifies as does no other element in Anglicanism that the historic continuity symbolized by these buildings is the organic life of Anglicanism. These three hallowed spots all served for the official services of the Lambeth Conference of Anglican Bishops. Those who attended Lambeth Conference services and Anglo-Catholic Congress services in the same cathedrals within two weeks could not help but realize that the Catholic movement is organic and not alien to the Anglican Church. The present danger that the potential disintegration of Anglicanism as world-wide unity in favor of lesser geographical unities of a Protestant character means that the chief task of the Catholic movement is to awaken the whole Church to the realization of its nature and being. We have returned to the very challenge which caused John Keble to preach his sermon on National Apostasy. We have returned to the task of proclaiming again for the whole of the Church its Apostolic character. The Catholic movement must lead the Church, and not a group, a party, or a sect within the Church. It is possible that certain secondary ends and goals held desirable in the past will have to be sacrificed to gain this greater end. For unless the

Catholic movement becomes the Church, there will be no Church in which to have a Catholic movement.

Two aspects of the Congress give great encouragement for the attainment of this goal. For the persons officially connected with the program of the Congress reveal the strength and prestige of the Catholic movement in England at least. The three Congress sermons were delivered by members of the episcopate, two of them English diocesan bishops holding sees of importance. The Lord Bishop of London (Dr. Vand) was President of the Congress, preached the inaugural sermon, presided at one of the evening sessions, and pontificated at the final Solemn Mass of Thanksgiving. His opening sermon was a clear identification of himself with the cause and his words "Our Movement, our Congress" were almost sensational as they rang out from the pulpit of Westminster Abbey. This was the first time in the history of the Catholic Congresses that a Bishop of London had been anything more than a sympathetic visitor. The Bishop of Oxford (Dr. Kirk) preached at the opening Mass and presided at one evening session. Other English and overseas bishops presided at other sessions and all of the speakers at the two great overseas missionary meetings were members of the episcopate, in active service. It is an achievement of no mean merit that a bishop was available as either speaker or presiding officer at every session of the Congress. The days in which the Catholic movement was either a persecuted sect or a tolerated minority are definitely past. This Congress reveals that Catholic leaders can be found in the episcopate and that the propagation of the Catholic faith can be directed by those members of the sacred ministry who by consecration and vow have been granted the special office of "guardian of the faith." The danger ahead of us is complacency with the gains rather than zealous use of the blessings given to us.

Finally, it must be pointed out that behind the Catholic movement in England is the weight of learning of the university and theological college world. All the addresses were given by some recognized scholar from

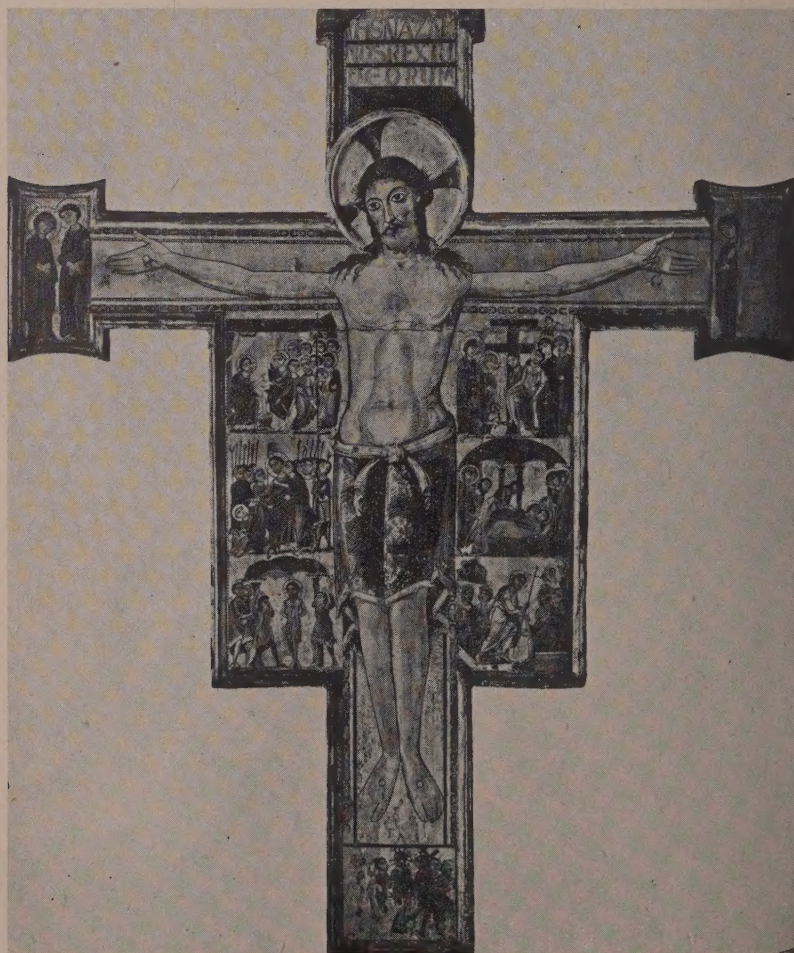
a variety of English universities and theological schools. While the weight of the papers seemed somewhat indigestible at times, no one could avoid the conclusion that the Catholic movement has behind it the weight and authority of scholarship and learning. The Catholic movement is not the expression of religious emotionalists nor is it a fad of persons interested in externals of color and fabric. It is the expression of man's deepest convictions demonstrated to be reasonable by scholarship and history. For the past five years, it has become increasingly evident that the bulk of English theological learning is Catholic. The pendulum has swung from the decade of 1920-1930 when those who occupied with chairs of learning were the exponents of humanism, liberalism and modernism, while the Catholic religion was expounded by parish priests. To-day the exposition of the faith rests upon an authoritative basis of recognized scholarship. One cannot help, as an American, to contrast this situation with the Catholic movement in the United States. The speakers at American Catholic Congresses are almost never drawn from the world of theological seminaries. For the decade in English which saw the decline of liberal theology was the very decade in which it rose to its peak in the USA. There are hopeful signs that this complexion is beginning to change. It is hard for an American to admit the unfortunate truth that our official theological learning in the



United States is perhaps twenty and at least ten years out of date. Our theological seminaries have yet to make the strides in academic prestige which were done a quarter of a century ago by our American secular universities.

The Sixth Anglo-Catholic Congress is a microcosm of the movement. In it can be seen the achievements of the past and the direction of the future. It has laid upon Catholics the task of making evident the essential nature of Anglicanism. It has demonstrated the strength of an episcopate and theological world openly Catholic. In

days of great stress and strain when outside influences press upon Anglicanism with vigor and appeal greater than at any time since the 16th century, the prospect is not hopeless. For the Catholic movement has arrived at the point of time when it can claim the Church. The very tensions of our age are a testimony of our strength and potential power. All that we need fear is complacency with our gains and lack of courage to move forward. The pleasant toleration of parochial worship and practice may be a lure to rest on our laurels and not heed the call to battle.



The Calendar of Christ

BY CARROLL E. SIMCOX

Saint Matthew, Apostle and Evangelist

(Sept. 21)

THE EPISTLE

I Corinthians 4:1-6.

THE passage throws no light on St. Matthew himself, but has been chosen as a commentary on the apostolic office. The apostolic virtues most emphasized are honesty, unworldliness and self-effacement. It is an excellent passage for a sermon on the episcopate at the consecration of a bishop. But for other occasions it presents no really irresistible temptations to the preacher, with the possible exception of the concluding verse. This is magnificent in the A. V., but Phillips' ⁽¹⁾ modern translation is much sharper: "God, Who first ordered Light to shine in darkness, has flooded our hearts with His Light. We now can enlighten men only because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ." This is a priceless text for a sermon on the interior illumination of the Holy Spirit which makes it possible for us to see God in Christ: "in thy light we shall see light." And it provides a logical point of connection with St. Matthew (see the discussion of the Holy Gospel *infra*). Matthew glanced up from his toll desk, saw Jesus the Light of the world, and arose and followed Him. He was obedient to the light within him that showed him the glory in the face of Jesus Christ and taught him what it meant.

The point of this sermon is that God gives us interiorly all the light we need to see Him in Christ. But we must open our eyes to that light. There is a diabolical prudence—I choose the adjective advisedly—that keeps saying to us: "Shut your eyes; don't look; if you look you will see; if you see you will follow; if you follow you will run into no end of trouble." The Quakers are right: there is an Inner Light. But if one's primary concern is for saving his own skin he will never so much as see that light. Before we can see it we must be willing to follow it.

(1) Phillips, *Letters to Young Churches*, Macmillan.

THE HOLY GOSPEL

St. Matthew 9:9-13.

This is the feast of an Apostle and Evangelist. Whatever the critics may say, the Church continues to associate St. Matthew with the Gospel that bears his name. It is generally admitted even by the most negative critics that St. Matthew the Apostle is the author of the Logia which constitute so important and characteristic a part of the first Gospels. I think the preacher may be pardoned for by-passing the critical question here in the sermon itself. After all, as is generally the case with such questions, nothing can be proved one way or the other.

Certain it is that Matthew was a very Jewish Christian, but that in his following of Jesus he came to see that though Israel was the Chosen People for the revelation of God yet that revelation was for all men and to all men. The sermon could be centred around the *role* of Israel in the redemption of the world, and the Matthean interpretation of this truth as we find it in this Gospel could be outlined. This would involve such things as showing the peculiar Jewishness of the material in the Sermon on the Mount. As all students of this Gospel know practically all of the sublime precepts in this discourse have their parallels in the rabbinical literature of the period. Never was Jesus more Jewish than in His ethical teaching. Incidentally, when this kind of thing is shown to people today it knocks out a key prop from under anti-Semitism. Then something could be said about the Matthean insistence upon the fulfilment of prophecy. People need a good deal of solid teaching about the "prophetic proof" of Christianity.

But for hortatory purposes the main element, and perhaps the only one, in this sermon will be Matthew's prompt, heroic, sacrificial obedience to the call of Christ. He obeyed the light that was in him, and in that light he saw the true Light which is Christ. A suitable subject is *Faith as Obedience*.

Feast of St. Michael and all Angels

(Sept. 29)

THE COLLECT

O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.



ST. MICHAEL
SPANISH SCHOOL

(Courtesy of the Metropolitan Museum of Art)

This is, if we may call it so, a doctrine collect, and it provides a framework for valuable teaching sermon on "the orderliness of God."

God has constituted man in his physical being as cousin to the animals. But He has constituted man in his status as a servant of God as cousin to the Angels. Man is absolutely unique, then, in the hierarchy of creatures: on his physical side he touches the crab, the slug and the ape; on his spiritual side he touches the Angels.

But what specifically are the "services of Angels and men, respectively, in this wonderful order? As for man, the answer lies in his unique nature as a spiritual-physical being. Man is the priest of the brute creation to which he belongs but which he also transcends. He is to be the agent and instrument of Christ's redemption of the physical creation; or, to use the supernatural-natural terminology, of the natural world.

Applied to cases, what does this mean? It means that man's service of the world's Redeemer will be directed toward the renewing in Christ of all of life that expresses itself in corporeal, "natural" forms. To illustrate: slums are works of the Devil, and slums are physical. It is clearly not the work of the Angels but the work of men to destroy such physical *gesta Diaboli*.

The Angels on the other hand are pure spirit. Their share in the work of world redemption is directed toward spiritual tasks on the spiritual plane. We do not see directly the work of the Angels. That inability arises out of the obvious limitations of our nature as creatures of the physical order. But—as we are reminded in the Epistle for this feast—there are words of the Devil to be destroyed in the realm of spirit as well as in the realm of flesh. The service of the Angels is in this area of combat.

Christ is the Redeemer of all the world and all the world comprises the natural and the supernatural, the physical and the spiritual orders. Men are the viceroys of Christ in the natural order, Angels in the supernatural.

We can only speculate as to just how and in what specific tasks, the Angelic hosts

re engaged. But what is important and inspiring for us to realize is that we are co-workers with them in the service of Christ.

The second half of the collect asserts that the Angels are appointed to "succour and defend us on earth." This is of course no mere doctrine of men but a truth which our Lord Himself plainly reveals. The Angels and this function of theirs are the instruments of God's providential care of us. But how interpret this? I think we must interpret it very broadly if it is to be meaningful. The radical meaning of *angel* is "messenger." The angel may carry a blessing from God to man. But being pure spirit the angel may do this through some physical medium, say another man. Imagine now a typical case in human experience: *A* is down-and-out and ready to commit suicide when he meets *B*, a total stranger to him, who through some word or deed restores *A* to hope and life. Later on *A*, referring to *B*, may speak of him as "an angel in disguise." Well, that is literally and exactly what *B* is, though *A* may think when he uses the phrase that he is using only the conventional metaphor. The point is that the angels are constantly "succoring and defending us" in manifold ways. No matter what we are not ordinarily conscious or mindful of them: they go on with their ministry of mercy all the same. But it is

well for us to remind ourselves of their unseen presence and help, for in doing so we grow in the awareness of the reality of the Things Unseen.

THE EPISTLE

Revelation 12:-12.

Avoid anything like a systematic exposition of this passage. You can refer in passing to St. John's testimony here to the "war in Heaven." This is a truly revealed doctrine and important for an understanding of the presence of sin in the world; but what St. John "saw" certainly cannot be communicated in any language other than his own.

THE HOLY GOSPEL

St. Matthew 18:1-10

The passage is not well chosen for this feast. The only part of it that has any relevance to the theme of the feast is the concluding verse. I think it is an expression our Lord chose from very "popular" language and that He is more concerned here to emphasize the duty of respecting God's little ones than to give us an authoritative pronouncement on the work of the guardian angels. He does teach of course that each soul has its guardian angel. The significance of that is that it emphasizes the preciousness of every soul to God.

A Letter from the Father Superior

August 6, 1948

Dear Holy Cross Family,

It just happens that our Chapter has met this issue of the Holy Cross Magazine. I am pleased to press and the editor has suggested that as the newly elected Superior I send just a line of greeting to you all. This I am very glad to do.

I know that we will have your continued prayers and support in the years to come, even as you have given them so generously in the time past. When we stop to think of the

great men who have been Superiors at Holy Cross in years gone by, it makes us realize the spiritual heights towards which one must strive.

Asking your prayers for the welfare of the Order and at the same time assuring you of our deep concern for the welfare of each of you, I beg to remain

Faithfully yours in Christ,

ROBERT E. CAMPBELL

Superior, O.H.C.

Prayer and the Beatitudes

BY ISABEL S. DANAY

IV

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. The Jews had always had an inner sense of their righteousness. It could almost be called both a racial and also an individual pride in their virtue. Some of those who heard our Lord speak these words felt that they were words of commendation and approval of those who listened to Him. When the peoples about them committed all sorts of abominations and sins the Jews turned away with disgust, always hungering and thirsting after the righteousness of their God. The Jews who heard our Lord at this time and who were a part of the multitude knew that they had not always been blessed, nor had they always been filled. Some of them were inwardly honest and humble enough to admit that the reason for this was their hungering and thirsting after many things other than righteousness. Of course there were many among them who would not admit this even to themselves, and they continued in their smug self-complacency.

Our Lord's words are for all men—the ignorant, the intelligent, the ugly, the beautiful, the satisfied, the dissatisfied, the old, the young, the rulers and the ruled, the saint and the sinner. It is the degree of our willingness to hear Him that will result in little or great good within ourselves; as we hunger and thirst, so shall we be filled. Some of those in the multitude to whom our Lord spoke, heard His words only casually, and the depth of their meaning never penetrated beyond the surface. For others His words penetrated to the very depths of their souls, and they were filled. This filling, however, was never a completed thing, it was always becoming, a process of entering into new and deeper joys and revelations of the Love of God.

As a race the Jews were set apart by God in His revelation of Himself. From the

beginning of their history righteousness was exemplified in them to a greater extent than it was exemplified in the peoples about them. From a small patriarchal idea of righteousness the Jews slowly developed not only an ethical and moral code of righteousness, but they developed a religion that had no parallel or equal in the peoples around them. In the strictest sense it cannot be said that they, the Jews, developed this idea of righteousness, but that God through His Spirit was able to reveal His righteousness to them as a people. This national racial idea of righteousness heightened the danger of smugness and spiritual pride, and the Jews succumbed to this danger many times. Yet, withal the Jews always hungered and thirsted for righteousness, and after they turned from God to the worship of mammon they eventually found their way back to God and His righteousness. Our Lord tells us that no matter how many times, or how deeply we have sinned if we truly hunger and thirst for God, He will give us another chance after each fall. The condition of another chance is, that we strive more and more truly to seek God and His righteousness, and that alone. When we fulfill this condition God on His part fills us with His love and His grace.

In our Lord is mirrored the perfection of hungering and thirsting for righteousness. The Incarnation is God's answer to the hungering and thirsting of mankind for the righteousness that was lost through the sin of Adam. God's hungering and thirsting for the souls of men caused the Incarnation. Our Lord is blessed in that He seeks every man to bring him back to the righteousness for which God created him. The words of the Father are spoken to the Son when He says, "This is my beloved Son in whom I am well pleased." Our Lord would have the echo of the Father's words resound in the soul of every man. As each one of us hungers and thirsts for righteousness it is really not we alone who so thirst, but it is the Life

our Lord as He is in us thirsting for God His righteousness.

In this beatitude there is more profundity of thought and meaning than in the preceding beatitudes. Here we find the pivot upon which man revolves; that is, man desires the right thing, and the *only* right thing is God. God wills that man hunger and thirst for Him, because as God created man in the Image of the most Holy Trinity, He longs for this creation of His which bears the Image of Himself. St. Augustine's life is one of the examples of ceaseless hungering and thirsting for God's soul. Also, St. Augustine's restlessness exemplifies man's search for, and finding of the complete righteousness of God. Augustine, realizing his limitations, and his desire for God says, "Narrow is the vision of my soul; enlarge Thou it. It is that within which must offend Thine eyes; I confess and know it. But who shall cleanse it? or to whom should I cry, save Thee? Lord, cleanse me from my secret sins and spare Thy servant from the reproach of the enemy. I believe, and therefore I speak."¹ In these words St. Augustine describes his approach to God. In his soul there is humility, mourning and longing for God with meekness, and his hunger and thirst for God is the dominating motive of his soul. His words, "I believe, and therefore I speak," show the faith that God has given Augustine and by that faith God gives him the state of his soul. St. Augustine has realized the futility and the folly of his former hunger and thirst, which was only all the time thirst for God, but unknown to him as such, he had mistakenly tried to satisfy it with all sorts of intellectual and sensual pleasures. As with St. Augustine, it is with us: we try to satisfy our hunger (which is really for God) by running away from Him, before we turn to Him in the end as a last resort. It is only when we come to Him with our need that it is possible for us to be filled, for He alone can satisfy us. The hidden, secret longings of our soul must be given over to God. We must hold nothing back. Even the smallest desire that is not desire for Him and His

righteousness will be seized upon by the enemy. By this smallest desire that is not desire for God will the enemy endeavor to drag us down with him to hell.

Complete blessedness in hungering and thirsting after righteousness is exemplified in our Lord, for He did the absolute and complete Will of God, He held no tiny bit of Himself or His Life back from the Father. God was blessed in Him. God longs to be blessed in each one of us, and this is a part of His hungering and thirsting for us, and it is a part of our hungering and thirsting for Him.

What we may consider to be the small, insignificant parts of our personality must be given to God. It makes no difference if we may think that it will not matter to God if we give Him nearly all of ourselves and hold back some little part of our lives. Our personal opinions about God are of no significance in themselves. Our opinions matter only as they contain the Truth, and if they lead us toward God. God is a demanding Lover Who must eventually have all of our souls, or nothing. In the final judgment there will be no place in heaven for such a thing as incomplete righteousness, there must be absolute righteousness which is one of the facets of Love. That which is not righteousness will be claimed by the evil one, and will be cast into the outer darkness where God is not.

Our Lord used the future tense in this beatitude as He does in all of the beatitudes except the first and last. He tells us that if we become poor in spirit we enter the Kingdom. This first requisite of humility immediately bears fruit. It is not by it that we *shall* enter into the Kingdom, but it is by it that we *do* enter. It is both the key and the door. Humility is the state of being by which we are able to become. We become more humble, more desirous for God, more meek, more and more hungry for God, we become merciful and more merciful, pure and more pure, at peace and more peaceful. So, to the degree, small at first, that we hunger and thirst for the righteousness of God, so does God fill us. He satisfies us as we can bear to be satisfied. As a baby must first learn to stand alone and then take halting

¹Confessions: St. Augustine, Pusey trans. Bk. 1-6.



steps before he can run, so as we are able to bear it, does God show us His righteousness and fill us with Himself. In our fallen nature we would not be able to stand the glory of the righteousness of God in its completeness, all in a moment. Tenderly and gently God leads us to Him, and He slowly unveils His righteousness before our dim sight. God shall fill us when we ask Him, if in His infinite wisdom He knows that that is what is righteous for our souls. If He, in His wisdom, knows it is best for us to wait for this revelation of Himself we have His word that we may look forward to a future in which He will fill us according to our needs. This future may be the next moment, or it may be next year, or it may be

building moment upon moment, hour upon hour, year upon year, until its fulfillment to be found in Eternity.

In this beatitude our Lord gives us absolute certainty of Eternal Life with Him, but on the condition that it is *our* desire. Here enters into the picture our choice of rejection of salvation. It is upon us that the final choice rests—salvation or damnation for ourselves, for it is we, not God, who damn our souls to hell. If by our will we choose to hunger and thirst after that which is not the righteousness of God, we must bear the consequences of that choice. It is a terrible thought, but it is a truth, nevertheless. On the other hand we must know that God has put everything in our way to help us to choose salvation and Him. He Who has put within us that insatiable thirst and longing for Him, and that we can only be satisfied with Him—nothing else.

When we pray, "Give us this day our daily bread," we are not only asking God for the necessities of our bodies, we are also asking for the necessities of our souls. We ask that our hunger be not only for the bread of this world, but for the Bread of God. When our Lord says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," He is speaking of His desire for His Holy Church. As His Church hungers and thirsts for Him, and He fills Her, so is He filled with the love that the Church gives Him, and she is filled with the Love that He pours out on her.

Also, in this beatitude there is a satisfaction of our hungering and thirsting for our Lord in the Holy Eucharist, and His filling of us with Himself in this sacrament. In the Blessed Sacrament of the altar we are filled with the Life of our Lord to the extent that our souls are able to receive Him. These words also suggest the ultimate triumph of God over evil at the final judgment.

Besides the words in the Lord's Prayer, "Give us this day our daily bread," there are other words, "For thine is the Kingdom, and the power and the glory, forever and ever." We also have a correlation of idea with the words of this beatitude. These words, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled,"

pivot upon which we turn to God, and in which God turns to us. It is because we hungered and thirsted for righteousness that He became Incarnate. He stooped down to us in order to draw us up to Him. With this thought a picture of the whole of Incarnate Life comes into focus within our souls and God's humility as He hungers and thirsts for us is thrust upon our consciousness. In our minds we picture a Baby, born of a pure Virgin, and we see that this Baby's birthplace was only a rude cave where beasts were stabled. We picture the infant childhood and youth, the brief ministry with the few disciples, then the bitter passion, crucifixion and death, afterwards the glorious resurrection, ascension and descent of the Holy Spirit. This is the picture God gave us of Himself, the picture we could comprehend (at least to some extent) of His hungering and thirsting for us. His hungering and thirsting included suffering, His humility before His final triumph. Our hungering and thirsting for Him must be a sharing of the Incarnate life, we must be willing to become humble with Him and suffer with Him in order to obtain our share in His glory.

As depth entered into the preceding attitude so now height is introduced in this attitude. Depth and height have a similarity in that they differ from length and breadth. In our consideration of depth and height we might say that they are two qualities of the same aspect. The quality of height, as exemplified in this beatitude, opens our souls greater wonder, greater love for God, and an ever deepening humility of ourselves. It is in this beatitude, when the Lord speaks of the blessedness of hungering and thirsting for righteousness that the quality of height, in respect to our prayer, is perceived. At this stage of prayer we enter into the soul the realization that we can truly delight in the soul that hungers and thirsts for Him when He fills that soul with Himself. When that happens God is able to use the soul as an instrument, not only of joy for Himself, but He is able through the soul to manifest Himself to others. At this step the soul hungers and thirsts for God only, and God fills the soul

with Himself. The soul in turn pours out the Love of God to others and these others and the soul meet in God. God fills each one, and all delight in Him, and He in all.



Evangelism

BY THE RIGHT REVEREND JAMES P. DEWOLFE, D.D.

IN his address to the Bishop's Men, at their meeting on April 9, 1948, the Bishop suggested eight steps every Layman could and should take to strengthen the Evangelical Movement. The Bishop declared that Evangelism should be the spirit and the life of the Church in every generation, since the primary purpose of all Church work is to bring souls to Christ. The Bishop's Men are in a position to be the heart, the brain and the soul of the Evangelical Movement in this Diocese. We know the love Jesus Christ has for souls. That love is a contagious thing and, like anything else that is contagious, it must be caught before we can pass it along. Our own lives must be caught up into Christ; he must become our very nature. Jesus Christ reaches out through us when we permit him to do so. Determine now to be witnesses for him. A simple method of approach to becoming Evangelists includes the following steps:

1. The first step is for us to throw ourselves upon our Lord and ask him to use us. Let each one, individually and alone, go to his parish church, and kneel at the altar—alone—in Christ's presence. There offer yourself to God as a lay evangelist, offer yourself to do this work. This surrender should be an act of the will whereby you give yourself over to him who is ready to use you in his service. The Presiding Bishop has asked us to engage in evangelism in view of the critical times in which we live. Do this, then, as the first step. Alone in his presence, say, "Here I am, O God; take me and use me."

2. Keep Evangelism a matter of conscious activity daily. You will want to live in close personal relationship with Christ in prayer, communion, worship. Practice the presence of Jesus Christ, our Saviour and Redeemer, as a daily experience. As you step on the rug next to your bed in the morning, make an act of the will, renew your consciousness that you are Christ's

man: Say, "I dedicate my life this day to Jesus Christ."

3. The third step in becoming an Evangelist is to count Sundays always as Lord's Day—which it is. The great power of the Evangelist movement in any church centers in the utilization of Sunday as Lord's Day. On that day we fulfill our religious duties *first*. This Church of God does not say that we can have no recreation on Sunday. Recreation on Sunday is allowed. But we do great harm if we forget that Sunday is the Lord's Day. If we want to bring men back to Christ we must examine ourselves concerning our conviction as to the position Sunday takes in the world and our determination to make Sunday Lord's Day indeed.

4. Our first religious duty on Sunday is to go to church. If the Evangelistic program is to have power and is to awaken men in our community to the reality of God, Church-going on Sunday simply must be primary. Sunday is not the only day of the week for church-going, but my bounden duty as a member of the Church is, "to worship God every Sunday in his Church."

5. The fifth step is to resolve to make an earnest effort to attend the service of Holy Communion at least once a week. St. Paul tells us to put on the whole armour of God. The whole armour of God is the fruit of God's grace. The direct channel of God's Grace to the soul is the Holy Communion. No program of evangelism is thorough unless in it is included this earnest effort to laymen to attend the Holy Communion at least once a week to receive the benediction of God's grace and to be strengthened by words of life. Of course the normal practice for us is to receive the Holy Communion whenever we attend the service, but if for some good reason we are not prepared to receive Holy Communion, resolve to attend the service of Holy Communion at least once a week as a way.

The sixth step in Lay evangelism is to make an intention centering in the Holy Communion, and to pray regularly for a person or more, specifically, by name. I know one person who is not a member of the Church. Such prayer possesses great power. I myself am back here with you tonight as a result of such prayer. The missionaries who have ministered to me deserve their due, of course, and you have prayed for them. But I have a keen sense of the volume of prayer offered for me by the whole Diocese, and I know that that prayer has brought me back to fullness of health and to my episcopal duties again. I know one you know needs the comfort, the redeeming power of Christ. Pray for that person, and make your intention for him at your communions.

7. Make a meditation daily—give God your full attention for some stated time

during the day. Directions come to us from God. You know how it is yourself—you do something unexpectedly, simply because you knew God was behind you, prompting you to perform that helpful act. So ask God to show you the way to help bring the person for whom you are praying to our Lord through the Church. The wonderful thing about Evangelism is that we need not do it alone. God is with you. Ask God to show you the way, and you may be confident that way will be shown.

8. And since we need to do something with our hands as well as with our heads and our hearts, volunteer to your rector to help in some definite way in the evangelistic activities of the Church. As one of the Bishop's Men, let each one say to himself, "I will offer my service in some one definite way to help in the work of evangelism."

St. Ninian, Bishop and Confessor

BY MICHAEL R. BECKER

ALTHOUGH St. Columba has been generally given the credit for bringing the Gospel to what is now Scotland, he was actually preceded in his evangelistic efforts by another "most reverend bishop and holy man," as Bede calls him, who came up from the land of the Britons to the land of the southern Picts to win for Christ the people from whom he had long suffered. The saintly man was Ninian, about whose life we have few details, but whose existence is well testified to, as in the case of so many of God's saints, by his unceasing prayers.

The chief source of what material we do have about Saint Ninian is the little bit the venerable Bede has to say of him in the 7th century, and a longer account by a monk named Ethelred in the 12th century. Ethelred's account is more complete if possibly less accurate. At any rate, Saint Ninian is the first actual historical figure appearing in the ecclesiastical history of Scotland. Legends to the contrary that one King Donald, through the instrumentality of Pope Victor I., converted the nation,

and Tertullian's too often quoted statement that parts of Britain inaccessible to the Roman legions had become subject to Christ by the beginning of the 3rd century (The question is just *where* were those regions?) may be laid aside.

Unlike most heroes, Ninian came of rich and royal parents. He was born near Solway about 350 A. D., the son of a Scottish prince (or chieftain). We are told that he was baptized at an early age, and as seems always to have been the case, was diligent in the study of the Scriptures. It is more or less certain that he went to Rome for further studies. Bede says he was trained there "in the faith and mysteries of truth." Eventually, he was consecrated bishop by Pope Siricius to become a missionary in his native land of the southern Picts. The monk Ethelred says that on the way north he stopped to visit St. Martin at Tours and became his disciple, and managed to borrow enough masons to build his own church near Withorn, the famous "Candida Casa," the White House, which so amazed the Britons who had never before seen such a

stone edifice. It was named for St. Martin who died during the constructing of it, which rather gives support to Ethelred.

Saint Ninian began at once to introduce educational reforms and monastic systems along continental lines, perhaps after the ideal of Tours. It is most likely that he preached first of all in Galloway, and then in Cumberland and Westmoreland before he set out in earnest for the lands of the southern Picts. He worked in a frenzy of preaching and setting up churches. His efforts to establish the Church along Roman usages was not long lived, and his enthusiasm to "ordain presbyters, consecrate bishops, and distribute other dignities of the ecclesiastical rank" did not endear him to the hearts of the Celtic clergy any more readily than did the efforts to the south of St. Augustine. Again, Ethelred's account is strengthened by this mention of the ancient Celtic custom of single-handed consecrations.

After his death, Ninian was much venerated. The long list of place names, churches, wells, etc., all with some form of his name, which reaches from the Shetlands to Glasgow, bears testimony of his work. "Ringnan," "Trinian," the Irish "Nenn," and the famous bell in Edinburgh "Clog-Rinny." The cave on the sea near Withorn with its tiled floor and crosses might well be Ninian's. Kirkmadrine stones at Kirkmadrine show definite evidence of having been part of Ninian's church. The survival in the Orkneys of the Pictish word for *priest*, "papa," indicates the site of an early Christian settlement there, and the way, that the use of "father" might be a Hiberianism of greater antiquity than generally suspected.

Saint Ninian died within the white walls of his beloved Withorn on 16 September 432. His death must have brought to many who labored so earnestly for Christ all peace and refreshment he so truly deserved.



THE HIGH ALTAR, MOUNT CALVARY
(Photograph by: George F. Weld, Santa Barbara,
California.)

Mount Calvary - Three Altars

BY KARL TIEDEMANN, O.H.C.

SINCE the Rule of the Order of the Holy Cross says that our first work is that of prayer, it is a matter of primary importance that the chapels and altars at Mount Calvary should be outstanding both in their liturgical and artistic perfection. As we have received many beautiful altars, we are happy that our three altars are especially lovely.

The main chapel is dedicated to the Holy Cross. It is adapted from the room which the builder had designed as the living room of a Spanish-mission type of home. (It is remarkable how easily this house has found its true vocation as a monastery. I have said that if we had engaged the best architect and directed him to design the perfect monastery on the most beautiful site, he would have given us Mount Calvary.) The transformation of the living room into Holy Cross Chapel is the gift of Perry Francis in memory of her mother. This chapel is twenty-four feet wide and thirty-six feet long. It possesses two windows and a heavy-beamed ceiling, sharply peaked, and entirely appropriate to the chapel. The wood of the ceiling is made of yellow pine which has weathered to a tan and pinkish yellow. The walls are of white plaster, the floors are of dark oak. Together it is restful and satisfying.

The main object is, of course, the altar. It is a simple table altar, a slab of wood six feet long, resting on eight round pillars without bases or capitals. It stands on a magnificent crimson rug, and beneath it is a low dossal of gold with a wide border. As one enters the chapel, one's attention is immediately caught by this splash of gold in the midst of which is the dark wall of the altar. The attention of the worshipper is drawn at once to the altar and Tabernacle, rather than to any reredos or picture or lofty altar, however artistic. The Place of Sacrifice and the Place of the Presence should be the worshipper's main interest and as

closely identified as possible. This ideal has been achieved at Mount Calvary.

On the altar are six wooden candlesticks, Spanish antiques, polychromed in green and gold. The heavy bases of the candlesticks assist in drawing the eye to the mensa of the altar. Each pair of candlesticks is a memorial. There are no inscriptions, but all gifts to Mount Calvary are fully described in our Book of Remembrance which is open to every guest. The Spanish crucifix shows a calm and utterly surrendered Face. It is the gift of the donor of the chapel.

Before Holy Cross altar hang three sanctuary lamps. Each one is a special gift. The two side ones are old Spanish brass lamps, the one in the middle is of sterling silver and in memory of a Kent School boy who "went to his eternal triumph in his first engagement in the late war." The words in quotation marks are those of his mother who added "his father and I were so happy because David is so happy." It is fitting that he who shines before the Most High should be memorialized on earth by an ever-burning white light. May he grow in God's love and service.

In the sanctuary there are, on the epistle side, three original Spanish peasant chairs, painted in green, red and gold, the gift of Mrs. George Steedman. On the gospel side is an original cardinal's chair, the gift of Mr. Ray Skofield, flanked by two good modern reproductions.

The choir stalls are "re-turned" to face the altar, made of dark walnut, and designed by our good contractor friend, Mr. Harold Vaile, in the Spanish tradition. Since the setting and architecture of Mount Calvary are definitely Spanish, I have tried to maintain that tradition,—so strong, so dignified, so splendid. (One of my self-examinations at night might well have been, "Have I done anything Gothic to-day.")

At the back of the Chapel, on the gospel side, is the shrine of St. Mary which is re-

quired by our Rule to stand in the main chapel of each House of the Order. This statue is sixteenth century, and purports to come from Granada, Spain. The color is brown and gold, but an examination of the folds of the garments reveals the fact that the original color was white and gold. It has weathered to a rich brown over the centuries. The face of the Blessed Mother is very lovely,—a brooding Spanish peasant's face pondering many things. This statue is the gift of Father McLane of Los Angeles, and Mrs. McLane. The table on which the figure stands is an old Spanish buffet.

Opposite the Lady statue, on the epistle side, is a shrine to our Crucified Lord, the Victor on Mount Calvary. This crucifix was the property of Father Hamlin, once rector of the Church of the Advent, Boston.

The atmosphere of Holy Cross chapel where the Blessed Sacrament is reserved is one of dignity and stateliness, but altogether simple and lovely. It is the most beautiful part of our beautiful House.

Our second altar is dedicated to St. Mary. It is a modern imitation of Mexican Indian art, so perfectly done, that its model in Mexico was instantly spotted by a famous art critic. On a gold background appears, in the center of the front of this altar, the letter M surrounded by many symbols of St. Mary. Above is the sword-pierced heart, ("a sword shall pierce through thy own soul also") seven doves and twelve stars. On one corner is a laughing sun and in the other a gently smiling moon to remind us that "there appeared in heaven a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." And all around is a glorious riot of enchanting birds and gorgeous flowers of those rich and varied hues never seen except in California and Heaven! This magnificent treasure is the gift and work of Mrs. A. H. Murphey Vhay, a resident of Santa Barbara and well-known in the field of Mexican art. When I asked her which bird was her signature, she pointed to one of two delightfully wriggling worms and said "There." So I have adopted the other worm as my special pet.

Perhaps our most valuable and magnificent altar is under the invocation, St. Gabriel. This is a splendid Spanish colonial, baroque reredos, elaborately carved in wood and entirely gold-leafed in the ancient tradition. It came from Cuzco, South America, is dated about 1750, is the gift of Mr. and Mrs. Hoffman P. in memory of his mother. At the moment stands at the end of the library under sky-light. When the morning sun touches this gold reredos, it shimmers and gleams with a magnificence beyond description was given the dedication of St. Gabriel because the central panel pictures the Tiding brought by that Archangel to Mary.

With these three altars we are richly blessed. To worship adequately at them we have need of the following articles: a Mass set, a black Mass set, a missal stand and three albs. We would be most grateful if these needs were filled.

To help our readers understand the importance of these three altars in the life of Mount Calvary, we quote from our Rule: "The Cross is not the symbol of an event which has its place in the distant past, but only the memory of that event belongs to the present. Rather it is the witness of the fact of the eternal order,—the Self-oblation of the Incarnate Son to His Eternal Father as full of love and power today as in the Upper Room, in the Gethsemane, or on Mount Calvary. That *actus charitatis* which the Lord makes at the altars of the Church is renewed by day. Each Mass is His own immensity of love wherein, though He dieth no more, He renews . . . that one, perfect sacrifice of oblation and satisfaction which He presented upon the cross . . . The whole life of the Passion burns in every Eucharist and we, His servants, are to be kindled with that love. . . ."

The world is very weary today. It needs to be enkindled with the fire of the Divine Love. These three altars will forever burn with that eternal Beacon which lights every pilgrim to the heights of Mount Calvary in California. To God alone the glory to us the eternal happiness of everlasting life, in Him, through Him, for Him.

St. Andrew's

THANKS to our summer program of repairs, our plant is in fine shape for the reopening of the School this year. A new roof is on the administration building, kitchen, dining hall and dormitories. We were sorry in a way to see the esque tile roof go. But the new roof is not leak, and that, after all, is the first element of a roof. It really looks very well. The new eaves have taken the chopped off appearance the building had without them.

As fast as the new roof was put on, the buildings water-tight, we went to work on the interiors. Plumbing was installed throughout and a new bathroom in one of the dormitories. New light fixtures and outlets have been provided. Floors and ceilings were patched and painted. Our dormitories are at last in first order.

The kitchen has also been newly equipped with stove, new refrigerator, new dish-



ST. ANDREW'S CHAPEL

washer, new tables, new sinks. When you remember that the old stove and dish-washer went through the fire we had years ago, you will know how badly they needed to be replaced. We expect a real saving in food expense this year as well as better meals.

There have been other smaller repairs and improvements all over the School, such as a diet kitchen in the infirmary. All this has been expensive, but we feel it is money well invested. It will contribute greatly toward a healthier, happier School.

We have also made major improvements in our athletic equipment. The new field and track are complete. They will be used for our fall program of baseball and track. By getting in some fall practice in those two sports we expect to have better teams next spring. We also have a new school bus to take the teams to outside games.

But it takes more than buildings and athletics to make a school. We are happy to announce the addition of two more masters to our faculty. Mr. Arthur Mann will teach Latin, English and History of Art and Music. Mr. William Bayle will teach English, Arithmetic, Sociology, Geography and



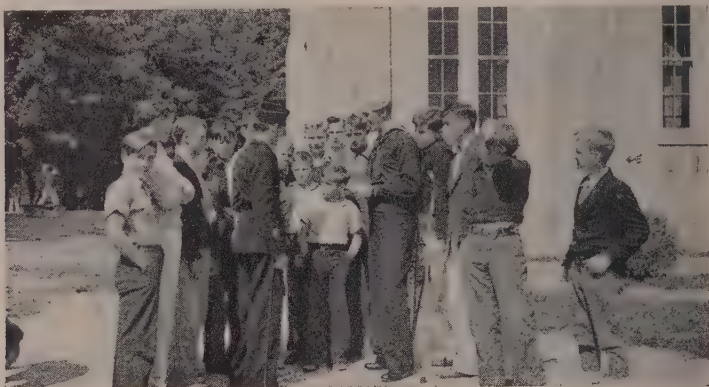
ST. ANDREW'S SCHOOL
WAITING FOR SUPPER

Latin-American History. This increase in the number of teachers will enable us to divide classes into smaller sections and to add several new courses to the curriculum, including Chemistry and Ninth Grade Arithmetic, the latter for those who are not ready for Algebra.

The resignation of Fr. Erskine Wright from the Bursar's office is a matter of deep regret to all of us. His record of loyal service to St. Andrew's goes back forty years. Fortunately he will not be leaving us. He

will continue to live at the School, his advice will be of great value to the and to the new Bursar, Fr. Harveymonds.

The rest of the staff, with the exception of Fr. Harris, O.H.C., whom we have to the Western House, remains the same last year. Now all we need are the boys will arrive on September 5th. Then we be off on our forty-fourth year, which, God's help, we hope to make the best y



ST. ANDREW'S BOYS

Notes

At the annual chapter of the Order of the Holy Cross held on August the fourth, St. Dominic's Day, The Right Reverend Robert E. Campbell, O.H.C., was elected Superior. Immediately afterwards the result of the election was announced and the new superior was installed in office by Father Whittemore, the out-going superior. Bishop Campbell then gave the Kiss of Peace and his blessing to each member of the community and household. Elsewhere in the MAGAZINE the new superior has a message of greetings to The Holy Cross Family.

Announcement of new appointments have been made. Father Tiedemann is to be father-in-charge of the new western work at Santa Barbara. He will have Fathers Baldwin and Harris and Brother George with him to staff that house. Father Whitall will stay at the mother house and be novice-master.

Fr. Harrison supplied in Springfield, Illinois.

Fr. Whittemore preached at Church, Bath, Maine; had a conference seminarians at Holy Cross and led a group of clergy from the Diocese of Connecticut in a study of mission preaching.

Fr. Packard was present and gave on the Liberian Mission at Adlyn, Massachusetts.

Fr. Gunn supplied for two Sundays in churches at Rosendale and New Paltz, York, and conducted a conference for young people at Christ Church, Bronxville, York.

Intercessions

Please join us in praying for:

Bishop Campbell's retreat for the Sisters of St. Anne at Kingston, New York, September 21-25.

Fr. Kroll's sermon at Calvary Church, Syracuse, New York, October 3.

Fr. Harrison's retreat for laymen from the Diocese of Maryland at the College of Preachers, Washington, September 1

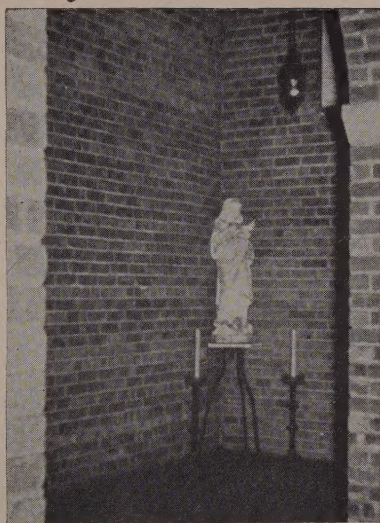
day mission in Baltimore, September
; and a mission at St. Paul's Church,
on, Michigan, October 10-17.

Whittemore's sermon commemorating
5th anniversary of St. Peter's Parish,
Chester, New York City, on September

Packard giving the seminarians' re-
September 13-17 and the annual
' retreat, September 20-24, both at
Cross Monastery; a sermon and show-
the Liberian Films at St. Andrew's
h, New Paltz, New York, October 10.
Adams giving a mission at White-
Falls, Ontario, Canada, starting Oc-
3.

Gunn giving a mission at St. An-
s Church, Classon Point, New York
September 26-October 3.

Hawkins giving a mission at St.
s Church, Cambridge, New York,
er 3-9.



Contributors

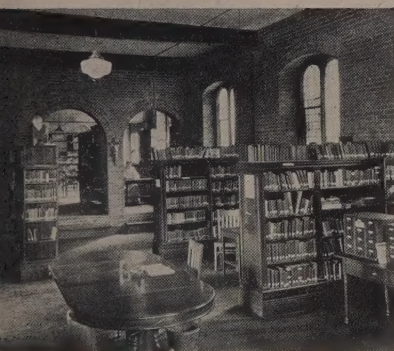
Fr. Louis A. Haselmayer, Ph.D., is an
Oblate of Mount Calvary and Vicar of the
Chapel of the Holy Nativity, Germantown,
Philadelphia.

Fr. Carroll E. Simcox is chaplain at the
St. Francis' House, Madison, Wisconsin.

Mrs. Isabel S. Daney is a communicant
of Ascension and Holy Trinity Church, Pu-
eblo, Colorado.

The Right Reverend James P. DeWolfe,
D.D., is Bishop of Long Island.

Fr. Michael R. Becker, an Oblate of
Mount Calvary, is on the staff of All Saints'
Cathedral, Albany, New York.



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REPORTS ON FIVE CONFERENCES

LAMBETH CONFERENCE..... October 11th, 1948

The Rev'd Leicester C. Lewis, S.T.D.

ANGLO-CATHOLIC CONGRESS..... October 18th, 1948

The Rev'd Louis A. Haselmayer, Ph.D.

INTERNATIONAL PRIESTS' CONVENTION..... October 25th, 1948

The Rev'd Paul van K. Thomson

YOUTH SECTION, AMSTERDAM ASSEMBLY..... November 1st, 1948

Mr. William Barclay Parsons, Jr.

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An Ordo of Worship and Intercession, Sept.-Oct. 1914

- 16 St Cyprian BM Double R gl col 2) St Ninian BC—*For work among the Negroes*
- 17 Ember Friday V col 2) of the Saints 3) *ad lib*—*For the Seminarists Associate*
- 18 Ember Saturday V col 2) of the Saints 3) *ad lib*—*For the peace of the world*
- 19 17th Sunday after Trinity Semidouble G gl col 2) St Theodore of Tarsus BC cr pref of Trinity—*For Christian reunion*
- 20 Vigil of St Matthew V col 2) of St Mary 3) for the Church or Bishop—*For the bishops of the world*
- 21 St Matthew Ap Ev Double II Cl R gl cr pref of Apostles—*For all ordinands*
- 22 Wednesday G Mass of Trinity xvii col 2) of the Saints 3) *ad lib*—*For the Faithful Departed*
- 23 Thursday G Mass as on September 22—*For social and economic justice*
- 24 Friday G Mass as on September 22—*For the Confraternity of the Love of God*
- 25 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref of BVM (Visitation)—*For the Confraternity of the Christian Life*
- 26 18th Sunday after Trinity Semidouble G gl col 2) St Isaac Jogues and his Companions Martyrs of America cr pref of Trinity—*For the tempted*
- 27 SS Cosmas and Damian Double R gl—*For the Priests Associate*
- 28 St Wenceslas M Double R gl—*For all rulers*
- 29 St Michael and All Angels Double I Cl W gl cr—*For St Michael's Monastery Tennessee*
- 30 St Jerome CD Double W gl cr—*For the Society of the Oblates of Mount Calvary*
- October 1 St Remigius BC Simple W gl col 2) of the Saints 3) *ad lib*—*For the Liberian Mission*
- 2 Holy Guardian Angels Gr Double W gl cr—*St. Andrew's School*
- 3 19th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*For the missions to be preached this year*
- 4 St Francis C Gr Double W gl—*For the Franciscans*
- 5 Tuesday G Mass of Trinity xix col 2) of the Saints 3) *ad lib*—*Mount Calvary Santa Barbara*
- 6 St Bruno Ab Double W gl col 2) St Faith VM—*For the increase of the contemplative life*
- 7 Thursday G Mass as on October 5—*For the work of the Press*
- 8 St Brigit of Sweden W Double gl—*For Christian family life*
- 9 St Denys and his Companions MM Double R gl—*For the persecuted*
- 10 20th Sunday after Trinity Semidouble G gl col 2) St Paulinus of York 3) of the Saints cr pref of Trinity—*For all near death*
- 11 Monday G Mass of Trinity xx col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For the conversion of the lapsed*
- 12 Tuesday G Mass of Trinity xx col 2) of the Saints 3) *ad lib*—*For the discouraged*
- 13 St Edward KC Double W gl—*For the wider use of the Sacrament of Penance*
- 14 Thursday G Mass as on October 12—*For the prophetic witness of the clergy*
- 15 St Teresa V Double W gl—*For the novitiate*
- 16 Friday G Mass as on October 12—*For Church schools and colleges*

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